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AUTHOR Cere, Ronald
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ABSTRACT

This paper proposes and describes a method of developing a special-purpose foreign language culture course providing cross-cultural training for professionals working in bilingual and bicultural settings. The following points are discussed: (1) ways of ascertaining the need for and the most appropriate type of cross-cultural training; (2) objectives and general content areas; (3) an outline of a model syllabus; (4) the types of educational strategies and instructional techniques most suitable for cross-cultural training; and (5) course evaluation methods. Emphasis is placed on defining teacher and student roles and on program design. Appended materials include a sample questionnaire for determining Spanish language students' intercultural education needs; a sample syllabus and course outline; a course description; a list of requirements; and details of student evaluation criteria for a Spanish intercultural course. (MSE)

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PROGRAM DEVELOPMENT FOR SPECIAL PURPOSE FOREIGN LANGUAGE CULTURE COURSES

By

Ronald Cere

Assistant Professor of Spanish

Department of Spanish

Gettysburg College

Gettysburg, Pennsylvania

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In their book, International Business Blunders, Ricks, Fu and Arpan recount the following incident which took place slightly over a decade ago:

> A major U.S. manufacturer of mixed feed and poultry was interested in establishing a market in Spain, and preliminary market studies corroborated the existence of sufficient demand for the firm's products. Despite advice to the contrary from local businessmen, the firm established a wholly-owned subsidiary. The factory was promptly constructed and equipment was brought in; a skilled technical staff assisted in setting up the operation, and supplies of raw materials were arranged. The product rolled off the line, but as had been warned, the firm was unable to sell its products. Only then did the parent firm fully understand the situation in Spain. The poultry growers and feed producers had had generations of business relations and were a close-knit family; newcomers were effectively barred from entering the market. Had the company made a joint venture with an existing local firm, they would not have had the problem. To solve this problem of having no market for the feed, the subsidiary bought a series of chicken farms, only to face another disaster: They had no one to buy their chickens. A report indicated at last contact, the subsidiary was busy buying restaurants in Spain.[1]

Indeed, it would appear from this occurrence that the U.S. executives of this company literally counted their chickens before they hatched and were totally ignorant of both Spain's business and social customs and values. They expected to succeed with their enterprises but had no knowledge nor understanding of lealtad ("loyalty"), personalismo ("personalism"), and honor ("honor"), concepts observed so steadfastly by Hispanics and so crucial to business relations with them, and they resisted attempts to conduct business in any way other than the American way.[2] This firm, however, was not the only one to which, nor Spain and the commercial sector the only places where, such faux-pas have been made. Ricks cites many more examples of transcultural business blunders, while others like Mireya Pérez Erdélyi, refer to similar misunderstandings in the health science and political fields.[3] To be sure, all these misinterpretations were due to Americans' unawareness of linguistic or cultural differences and could have been avoided if U.S. personnel were more knowledgeable of foreign languages

and, especially, sensitive to foreign peoples and cultures.

A society's culture has tremendous influence on the lives of its people.[4] It affects how the latter think, feel, and behave, and, along with a common language, it serves to bring individuals together and unite them. It also indicates a great deal about a people's manner of living and thinking and is the key to discovering what is unique about a particular community. Not to be familiar with nor understanding of a culture is detrimental to all those involved in intercultural communication or activity. Such ignorance and lack of empathy create barriers to friendly, productive and mutually beneficial dealings between individuals and nations, and yield to antagonisms and prejudices. In spite of this, many Americans of all walks of life have given little importance to cross-cultural awareness and senstivity, and have given even less support to intercultural training or education, the means by which such knowledge and understanding is transmitted. Indeed, in a well-documented study of American business, Margaret Inman reports that most corporations do not see the immediate relevancy of studying a foreign language or learning about other cultures, and states that only 38% of the firms surveyed have cross-cultural training programs which, according to another source, are generally inadequate as far as instruction is concerned.[5] With the report of the President's Commission on the state of foreign language and international studies and the efforts made in these two areas by such concerned individuals and groups as foreign language educators and associations, this situation is changing. More and more business people and other U.S. personnel, including technicians, government officials, legal consultants, social workers, etc., are becoming more aware of the need for cross-cultural and bilingual or multilingual personnel and are lending their support to programs which will fill that need. Some of them have already recognized their shortcomings in the area of intercultural communication, and some, like General Dynamics, will not send any of their staff abroad without having had some cross-cultural orientation.[6] Moreover, the larger multinationals are particularly concerned with the latter and either run their own programs or provide outside ones given by consultants.[7] For the most part, these more recently conceived programs are more ambitious that those that preceded, but they still use the cognitive-didactic approach to training or instruction, merely providing participants with the most superficial information about foreign cultures.[8] Most businessmen would like get out of the training field and turn it over to institutions of higher education. In general, however, they find that most university or college in-

tercultural amd foreign language programs are more inadequate than thier own.[9]

The primary focus and aim of this article is to propose and describe a special purpose foreign language culture course (hereafter referred to as SPFLCC or SPFLCCs in the plural) which will provide professionals who are working or will be working in bilingual and bicultural settings with a viable course of intercultural instruction. Specifically, it will outline a workable method for ascertaining the need for and the type of cross-cultural program most appropriate for the professionals to be instructed; 2) discuss the objectives and general content areas of such a model program or course; 3) indicate a possible course construct by way of a model syllabus, and 4) consider the types of instructional-learning systems or approaches as well as the techniques which are most suitable for an intercultural instructional program. Some consideration will also be given to course evaluation. Throughout, emphasis will be placed on defining the roles of teacher and student and special attention payed to instructional program design.

Before any work can be undertaken in the setting up of a SPFLCC, certain preliminary determinations must be made concerning the latter. The person in charge must ascertain whether there is a need for such a program, and, if it becomes apparent that there is, then they must see how this need can be satisfied and how the information obtained can be used to design a possible instructional program. They must be able to uncover from their findings the primary objectives of the course and to whom it will be directed, and they must have the proper information to determine the scope, format, and techniques most appropriate for learning. They must also be able to establish general course requirements, and they must have the ability to confront the problem of instructional level and evaluation. One of the seemingly most effective methods for making such determinations is via a needs assessment or, if you will, a marketing survey.[10] The latter, when properly conducted, will yield much information about the design needed for such a program.

The assessment itself is usually not a complicated process, but it does require some careful thinking and decision-making. Those in charge must reflect on the types of questions to be asked and how they will be posed, and they must decide whether the responses to these questions will provide data which will be useful in designing the program, that is, will they be "yes" and "no" questions or open-ended ones so that facts can be obtained, and will they yield information from which course objectives, content, instructional and learning approaches or techniques can be developed. They must also determine to whom the questionnaire

will be directed and how it will be administered, and they must settle on its length and method of response. Moreover, they must obtain information concerning the respondents' foreign language background and ability, and they must have some knowledge of the latter's career objectives and employment status, the findings of which can be very useful in setting up learning systems. Above all, teachers must pose questions that will inform them of the needs, learning abilities and instructional preferences of the prospective clients. This information will be particularly valuable not only in organizing an effective program but also in achieving successful instructional and learning results. Once instructors have decided on and formulated the questions they wish to ask, they can proceed with the actual preparation of the instrument. However, rather than explain how this process is accomplished or go into detail about the specific types of questions that should be asked, of which there can be many, we have included as Appendix A, a model questionnaire which contains, we believe, many of the questions that should be asked and would solicit the kinds of information just mentioned. We will only say that it is directed toward college students and makes inquiries about their language and professional background as well as about their learning preferences, but it focuses particularly on their needs and goals vis-à-vis intercultural instruction. We also believe it can serve as a model or at least be adapted for similar use by instructors of SPFLCCs.

Once the survey has been conducted and the results or data collected and tabulated, a report, based on the latter, is prepared and studied, and recommendations made. Unfortunately, to date, no questionnaire like the one mentioned above has been published or discussed, and the one included here has only recently been administered at Gettysburg College with most of the results too sparse and inconclusive for any concrete detrminations to be made. The data that has been examined, however, seem to corroborate the findings of similar surveys which have been published and carefully studied and which reveal interesting information about both the intercultural needs of career-oriented professionals and the instructional programs required to meet the latter.[11]

A perusal of the results of these surveys and of the interviews conducted among professionals, especially business personnel, who work in intercultural settings, indicates a growing need not only for a knowledge of foreign langauges but also an understanding of foreign cultures. Peggy Schoonover, in her survey of the corporate world in Boise, Idaho, reports that the company officials she queried perceived a need for foreign langauge and culture training and that most of

them attributed their failures in the international sector to a lack of personnel who are competent in these two areas.[12] Indeed, one company official "wrote that his company 'would be more effective' in foreign trade if we had more people with skills in foreign langauges and cultures, 'simply because we would have people with an appreciation for the thoughts, feelings, culture, habits, customs, and speech of those we deal with'" (p. 16). Other professionals interviewed or surveyed expressed similar views about the significance of languages and cultures in their lives and work, but, at times, many put greater emphasis on the latter, that is, culture, if training or instruction in the latter promotes cross-cultural awareness, understanding, empathy, and sensitivity. Such are the findings of Michael S. Tang who, in a paper presented at the 1983 EMU Foreign Language Business Conference, stated, citing the findings of a survey of Colorado's International Trade Community, that "roughly 40% of the trade firms sampled look for people who were proficient in either 'foreign language skills' (40%) or 'cross-cultural understanding' (43%) at least one in every ten times they begin the search for new personnel."[13] If professionals and others, who are or will be working and or living in intercultural settings, believe that a knowledge and understanding of other peoples is of such great value to them, what training would be most useful to them?

According to intercultural experts and instructors, as well as some career professionals, it is training that would meet the latter's cross-cultural and work needs.[14] More specifically, it is training that would 1) provide participants with an awareness of themselves and their culture, especially from a behavioral and social point of view; 2) focus on the customs, traditions, values, beliefs, attitudes, concepts, hierarchies, rules, behaviors, time and space relations, and on verbal and non-verbal communication processes of the people of the cultures to be studied; 3) examine and discuss the special and other pracices observed in the participant's professional fields; 4) present and compare the geographical, historical, socio-economic, and political development and realities of the cultures under consideration; 5) make use of foreign languages not only as the means of what is to be learned and expressed, but also as a medium for understanding what the people who speak them are like; and, more importantly, 6) it is training that leads to an awareness and respect for cultural differences. In short, it is training based on the culture of the small "c" variety, that is, one which seeks to explore and comprehend another people's way of living and thinking from a behavioral perspective, as well as one direc-

ted to provide participants with the type of knowledge, understanding, and sensitivity to function effectively in cross-cultural settings. Assuming that this is training appropriate and recommended for those working in intercultural situations, how does one go about providing it? By designing a program which takes the aforementioned requisites into consideration.

The designing of the program itself is fairly straightforward and involves several steps, the first and most important of which is the setting up and forth of objectives. The people responsible for preparing the course must determine what is to be taught and learned and why, and they must decide on the scope, nature, and outcome of such instruction. They must also know which aspects of culture they have to include and how these aspects will meet learners' needs, and they must settle on the number and types of items they wish to consider and in what way their mastery will lead to improved participant performance. This is no easy task to undertake, and its realization depends, to a great degree, on the findings of a needs assessment, a knowledge of the intercultural requirements of the various professionas, and the ingenuity and pedagogical savvy of the instructors who are designing the course. To be sure, no SPFLCC has been written from which some hypotheses could be made concerning the types of objectives most appropriate for such instruction. Nevertheless, based on the results of surveys, we do know what elements must be considered to formulate such goals. We know that they must deal with self and cultural awareness, promote understanding and respect between peoples of different backgrounds, and we know that they should meet the participants' professional, social, and personal needs for all intercultural situations. We also know that these objectives should deal with certain content areas and that they should lead to improved cross-cultural relations and communications. Moreover, we know that they should make optimum use of the foreign language of the culture studied and that the language itself should be an integral part of the course. Happily, however, we do know what objectives for non-foreign language intercultural courses have been already formulated and even written about.

In most cases, the goals for these courses follow the guidelines stated above and are directed to specific groups of professionals, such as businessmen, health professionals, Peace Corps volunteers, government officials and/or employees. Only a few of them mention the linguistic aspect and, then, only peripherally, and all of them, as far as we know, are courses conducted in English from a multicultural rather than from a bicultural perspective.[15] In light of

of the non-linguistic character of current intercultural program and objectives and given the compartmentalized nature of our foreign language departments at present, at least at the college and university levels, such objectives, while helpful as a guide, cannot be used in their current form. They must be restated, modified, and, in many cases, changed before they can be applied to SPFLCCs. Without going into detail as to how this process is undertaken and completed, we would like to propose our own objectives for a possible SPFLCC with emphasis on business.[16]

The goals we are suggesting for the latter are mostly behavioral in nature, purpose, and outcome, but they include certain cognitive and affective elements, especially with regard to the instructional orientation of the program, and even intimate a certain experiential approach to learning. There are seven such objectives and they can be stated as follows:

1) To expand the self-awareness of business professionals with emphasis on examining and analyzing personal behaviors and attitudes, so that they can recognize and overcome such negative traits as ethnocentrism, stereotyping, and prejudice, and adopt the more positive ones of impartiality, respect, empathy, respect, empathy, and honesty in intercultural relations.

2) To develop awareness among professionals of their own and another culture via a knowledge and understanding of cultural differences, so that they can be more tolerant of diverse life-styles and patterns of thinking.

3) To encourage among business personnel greater sensitivity to and keener judgments of situations and people of other cultural backgrounds, so that professionals can function with greater effectiveness in intercultural settings.

4) To add to the professionals' knowledge of the socio-economic, political, geographical, historical, and ecological development and realities of the foreign culture studied, so that they can better undertsand its people.

5) To develop and/or improve the intercultural communication skills of personnel, especially via a mastery of both the verbal and non-verbal language of the foreign culture, so that they can have better rapport with its popu-

6) To increase the interpersonal and organizational effectiveness of employees in cross-cultural situations through interactional and cognitive exercises concerning the business and social practices and customs of the foreign culture, so that they can work together to resolve common problems and meet common needs and goals.

7) To lesson culture shock and enhance the skills of personnel overseas, so that their total intercultural experience and assignments have positive outcomes.

As will be noted, these objectives are only aim and outcome-specific. They tell us nothing about the behaviors or learning required nor do they tell us how they are to be realized or evaluated. These are concerns of the more specific instructional objectives, that is, those that are formulated and stated for each activity undertaken by the student and which Seelye referes to as performance objectives.[17] Program goals, on the other, do provide a fairly good idea about the scope, nature, and type of training or instruction desired, and, they do establish the parameters and suggest orientations for the other aspects of program development--course content, structure, materials and resources, strategies, and evaluations. Indeed, they set up the guidelines and help initiate the next phase of course design: the determination and elaboration of content areas.

Knowing what items or subject areas to select and develop for SPFLCCs is a complex process and depends on several factors. As indicated above, it is contingent foremostly upon the specific goals assigned to the culture course of instruction. If, for example, one of the objectives requires that students acquire a knowledge and understanding of cultural differences, especially as they relate to behavioral and attitudinal patterns, then the content areas must reflect and treat these aspects. They must provide information about these cultural differences, and they must focus on the particular behaviors and attitudes in question. If, on the other hand, the aim is to provide the participant with an economic or political hisotry of a country during a specific period, the course must deal with these areas of concern. It must furnish material which will give consideration to the two topics and it must do so according to the stated needs of the student. Content selection and development are also dependent on the specific professional orientation of the SPFLCC. If the latter is designed for health

personnel who are or will work with Spanish-speaking patients, then the content areas must refer to those aspects of Hispanic culture needed by these professionals. Similarly, if the SPFLCC is devoted to training migrant workers for jobs in the U.S., the topics to be picked must be oriented to U.S. culture. Thirdly, and lastly, the content for SPFLCCs will hinge on whether the orientation of the course is to be "culture specific" or "culture general." If it is to be "culture specific," then the themes will emphasize learning the language and acquiring information about a specific culture. They will focus on the meaning and uses of words and phrases of a particular language, say German, in various socio-cultural contexts and situations, and they will be concerned with the many different behavioral patterns, attitudes, values, concepts, beliefs, hierarchies, rules, and customs of the related culture, e.g., Austria. If, on the other hand, the course orientation is "culture general," the themes will stress the basic processes of intercultural communication without referring to a specific culture. They will treat such concepts and behaviors as perception, ethnocentrism, awareness, understanding, acceptance/respect, appreciation/valuing, selective adoption, adaptation, assimilation, biculturalism, and multiculturalism, and they will also concentrate on ways in which intercultural relations and communications are developed and enhanced. In most culture courses, the topics are usually selected with one orientation in mind, although in some intercultural training programs, such as those organized for Peace Corps volunteers, themes are chosen with both orientations in mind. However, to provide the prospective instructors with a clearer idea of what the content of a SPFLCC might be, we would like to suggest the following list or outline of possible topics, which are based, in part, on the objectives stated above for a business language course and, in part, on the topics suggested by such experts and professionals in the cross-cultural field as Nostrand.[18]

Possible Content Areas for SPFLCCs

I <u>Self-Awareness and the Individual</u>

A. Dimension of personality, self-concept, prejudice, perception growth and development, the unconscious, creativity.

II <u>Cross-Cultural Awareness</u>

A. U.S. culture vs. foreign culture

1. <u>Culture</u>: values, attitudes and concepts (time, work, authority, etc.),

2. Social Structure: the family, leisure-time activities, education, religion, demography, ethnic groups, political and judicial institutions, economy, communications, stratification, and social proprieties.
3. Ecology: attitude toward physical and social environment, housing, technology, travel and transportation.

III Professional Awareness

A. Concepts, attitudes, customs, and behaviors peculiar to intercultural business settings with emphasis on foreign and U.S. cultures.
B. History and realities of the foreign business culture.
C. Specific problems and conflicts between foreign and U.S. cultures in business settings.

As can be seen, this proposed content for the aforementioned SPFLCC possesses several distinctive features. First, it has a very special organzation. It is divided into three separate groups and is categorized according to three types or levels of social consciousness or awareness. The first group deals with self-awareness, while the other two treat cross-cultural and professional awareness. Each of these main categories are divided, in turn, into various subtopics of a more specific nature, but still related to awareness, and three of these, in the cross-cultural category, are broken down into further subgroups with topics of still a more specialized character. All categories, however, are interrelated due to the very essence of their classification. Secondly, each category and subdivision is social and/or behavioral in scope and nature. Each one deals with a specific aspect of human development, and each one, to some degree, reflects the activity of the human psyche in specific social contexts. Ecology, for example, deals with man's interaction with his environment, but it is specifically concerned with the human attitude toward nature and how this attitude will change or modify the latter. Thirdly, and finally, each content area is an important part of the total intercultural communication process and is geared toward increasing human knowledge and understanding. The self-awareness grouping emphasizes psychological behavior and focuses on recognizing and overcoming negative perceptions and attitudes, such as ethnocentrism and stereotyping, so that professionals can communicate more effectively and responsibly. The second content area--labelled "Cross-Cultural Awareness"--builds on the previous one and adds an important ingredient to the intercultural communication process: a knowledge

and acceptance of cultural differences. It concentrates on both the native and foreign cultures and examines those aspects of culture which influence and condition the outcome of intercultural relations. The last category, professional awareness, is one we added given the ultimate objective of SPFLCCs--to improve the professionals' ability to communicate and relate effectively in intercultural settings. It consists of the study and practice of the specific behaviors, attitudes, concepts demonstrated in cross-cultural situations and refers to the problems and realities peculiar to the latter. It is a vital area of communication and one needed by those working in transcultural contexts.

To be sure, the proposed content model is very comprehensive. It lists almost all the topics that should ideally be covered in SPFLCCs and it does so from several interrelated perspectives. It is also extremely general. It states what the cultural aspects for inclusion are, but it does not reveal what the specific themes or culture might be. It does not indicate which particular values should be considered nor does it make known what culture is in question. It is only a theoretical and general model. Obviously, if all or some of these topics are to be treated realistically and satisfactorily in SPFLCCs, some determinations and refinements have to be made. The instructors designing the course have to decide, again based on the needs of the participants, what themes should be selected as well as for which culture or cultures, and they must consider how these topics are to be ordered and to what extent they are to be covered. They must also resolve the crucial issue of whether the different themes selected can actually be implemented as a component of a special language course, such as Business Russian or French or whether they would be better and more adequately managed as a separate program of study. Moreover, if a separate course is deemed more effective and only one such course can be realistically offered, how are the professional awareness content areas to be integrated into a special purpose foreign language course. These are concerns that will receive attention in the next step of program development: course structure.

Structuring an intercultural course or component is a crucial stage of program development. It not only determines the actual course of study, but it also influences the instructional format. In general, it consists of several stages, the most important of which are the sequencing of content areas, the selection of instructional approaches and materials, the setting up of learning objectives, and the determination of course level and requirements. It is a complicated and complex process and one which has been likened to syllabus preparation in its

most comprehensive form, that is, preparation which just takes the just mentioned and other aspects into consideration. Moreover, it has received special attention from such intercultural scholars and practitioners as Hoopes, Casse, and Wight, cited elsewhere in this article, who have focused on the theoretical and practical aspects of the matter, and it has given rise to the interesting works of Nostrand and Ladu, who have provided actual cultural constructs for general foreign language programs.[19] Since no course structure or syllabus has been published or even proposed for SPFLCCs, at least as far as we know, we have included one at the end of this article, as Appendix B, for business professionals which is based, in great measure, on the objectives and content areas described above and oriented toward a comparison between U.S. and Spanish American cultures. To facilitate our discussion the syllabus is stated in English.

The syllabus itself is developed according to the structural guidelines indicated above and is divided into several sections. The first part or heading provides general information concerning the title, prerequisites, number, and level of the course. As will be noted, it is a three-credit third year course of "Business Across Cultures--Focus: U.S. and Spanish American Cultures" and has a two-year college Spanish language or equivalent entry requirement. The title was selected to reflect the overall scope of the course, while the language entry requirement and number of credits were based on the expectation that not only would the students be adequately prepared in Spanish to cope with the concepts, content, and linguistic aspects of the course but that the latter could be successfully complete in a three-day fifteen-week period. Indeed, as our experience with a course of similar content has shown, it can be.[20]

The following section lists the books for the course. Four are required and three are recommended, while three are written in Spanish and four in English. They are not very adequate texts for this type of course, particularly given the professional bent of the latter, but they are, at present, some of the few which marginally treat the themes stated above, clearly indicating the need for more suitable texts. Among the required texts, Lewald's Latinoamérica: sus sociedades y sus culturas considers various anthropological aspects of Latin American culture, particularly ethnic groups and social values, while Phillip's book, also in Spanish, deals with general areas of Hispanic society, such as social class, food, sports, etc. Miller's USA-Hispanic South American Culture Capsules, on the other hand, is the only manual that specifically compares various aspects of the aforementioned culture, while Mayer's manual considers the theme or Latin

American life-styles more fully. With regard to recommended texts, Miller's USA Mexico Culture Capsules, which again is contrastive in nature, as in Zanger's Exploración intercultural, but with more emphasis on a practical application of the material, and Stewart's American Culture Patterns, provide interesting insights and exercises concerning cross-cultural communication and interaction. Again, however, while most of these texts give some information and suggestions on the subject matter in question and how to approach it from a pedagogical point of view, none of them afford the material or focus truly required for SPFLCCs.

The remaining sections of the syllabus deal with course content, description, objectives, approaches, techniques, and activities, resources and materials, and requirements. The course outline or content is divided into four sections, an introduction and three awareness modules.[21] With the exception of the former, which provides an overview of the course--its rationale, objectives, content, and requirements, as well as background information to intercultural study and communication--, the three modules are very similar to those mentioned previously, although the content of each has now been sequenced according to various topics and time frames. Moreover, while the first module deals with self-awareness, an area crucial to intercultural interpersonal relations and communications but not very well known to foreign language teachers (this module can be presented via guest lectures from the appropriate departments), the last two are truly cross-cultural in nature and treat both the small "c" and business aspects of U.S. and Spanish American cultures. A general course description follows, which elaborates some of the concerns referred to in the "Introduction" section of the course outline, and, subsequent to that, a list of objectives is given. The latter are similar to the goals stated above and are directly related to the aforementioned content areas, but now they are more precisely stated as learning objectives. They prescribe the specific learning behaviors required of the participants (affective, cognitive, skills, etc.) as well as their purpose and contexts (self-awareness, cross-cultural, professional), and they also indicate expected outcomes. In the actual instructional or lesson-planning stage they will help instructors formulate the performance objectives which will accompany and guide all specific learning activities. The next section focuses on approaches, techniques, and activities, and describes the learning-instructional systems that will be utilized as well as some of the methods to be used to accomplish the course objectives. These approaches have been used in general intercultural programs, especially the experiential approach, and

are considered the most practical and effective.[22] A general review of the materials to be utilized in the course and a list of the entry and exit requirements round out this course and, with it, this stage of program development. Two stages still remain in order to complete the entire process.

The instructional methods to be adopted for SPFLCCs constitute the next phase of program development. It is, perhaps, one of the most crucial phases since it is in this phase that the effectiveness of the course as well as the outcome of student performance are determined. It is comprised of two parts: the selection of the instructional and learning approaches and the setting up of teaching techniques. With regard to the former, and as indicated by the syllabus and experts mentioned above, most instructors of general cross-culture courses have opted for an approach which combines the cognitive, self-awareness/behavioral and experiential ones. On the one hand, such a comprehensive method of instruction helps students develop in the cognitive and affective domains of learning. It provides them with an understanding of themselves and the people of other cultures. It gives them the ability to recognize and deal with their negative behaviors and attitudes as well as assists them in identifying those values or customs which are different from their own. It also encourages them to analyze cross-cultural situations involving misunderstanding, and it makes the sensitive to life-styles and patterns of thought which are different than their own. On the other hand, but in conjunction with the aforementioned approaches, it seeks to improve students' interpersonal and communicative skills in intercultural situations and contexts via experiential learning. It places students in real or simulated settings where a knowledge and understanding of the native and foreign language and cultures are required, and it forces them to respond to the situation or problem based on the cognitive and affective training they have received. It also obliges them to develop greater facility, fluency, and correctness in the language they are studying, and it enhances their expertise in those contexts which are professionally and socially related. Moreover, and equally important, it improves the students' ability to examine and process information as well as increases their problem-solving skills, a key element in all intercultural relations. Undoubtedly, these approaches are ineffective without the appropriate methods of implementation.

Teaching techniques are the key to the successful undertaking of any instructional strategy and program. They constitute the means for initiating the actual teaching-learning process and are at the center of all activities. They

are decisive factors in what knowledge or skills are to be acquired and developed and determine, to a great degree, the ultimate success or failure of any course of study or training program. As far as general cross-cultural programs are concerned, many techniques have been suggested, almost all have been designed for multicultural courses and within an English-speaking framework. Nevertheless, with a bit of ingenuity on the part of the instructor, particularly in the lesson planning stage, several of them can be adapted for use in SPFLCCs. We will describe three of these techniques in relationship to the three awareness modules mentioned above and indicate how they have been used in general and can be used in SPFLCCs.

The first instructional technique, which has been frequently used in intercultural training programs, concerns self-awareness and focuses on affective and behavioral learning.[23] It is appropriately called the self-assessment inventory. Basically, it is a series of words or phrases which denote certian personal or interpersonal behavioral or response patterns which anticipate or are directly or indirectly related to various cross-cultural situations or contexts. Their purpose, of course, is to assess the respondents' attitude toward certain intercultural phenomena, such as ethnocentrism, stereotyping, "culture shock," etc. The materials for this instructional mode can be easily be prepared and written in a foreign language, but they should be done, if possible, with the assistance of a behaviroal psychologist, hopefully one who is bilingual and is familiar with intercultural training. The technique is usually undertaken on an individual basis, but for various purposes, such as the enhancement of communicative and/or interpersonal skills or behavior, it can be conducted as a small group or general class activity. Moreover, it can be employed in SPFLCCs to ascertain and improve student attitudes and behavior toward the foreign culture.

Another useful cross-cultural instructional student-centered techniques is the mini-drama. Developed by Raymond L. Gorden, a sociologist with extensive experience in the intercultural field, it sensitizes students to transcultural miscommunication via brief dramatizations which evoke an emotional response to particular behaviors in addition to providing cultural information. It consists of several short episodes, each of which gives one or more examples of miscommunication. More facts are made known with each episode, but the exact source of the misunderstanding is not discovered with the last scene. Each episode is followed by a teacher-led discussion which helps students uncover the cause of the miscommunication. Gorden has developed several such mini-dramas, including one

titled "Cross-Cultural Encounter in a Latin American Bank," and employs them expose students to a "process of self-confrontation" which concentrates on both the affective and cognitive aspects and skills of learning.[24] It can be used in SPFLCCs in similar ways and, more importantly, if used properly, that is, in a spontaneous way with little student preparation and with stress on the novelty of the experience, it can be an excellent technique to encourage student participation as well as enhance the latter's analytical and other skills.[25]

The third and last technique to be described here is the case study. Developed by the Harvard Graduate Scholl of Business Administration as an education and analytical learning technique, it is extensively used in intercultural training programs and is highly recommended by educators for SPFLCCs, especially for those oriented in international business.[26] Briefly, case studies are analogues of actual situations written as close to reality as possible . They cite a series of happenings and present several facts in which one or more problems are posed and, based on all this information, ask the students to solve them. In intercultural processes, they function in more or less the same way, but they add the element of cultural differences and, if done in a foreign language, the linguistic factor. In SPFLCCs, they can be designed to help students develop a way of approaching situations involving another culture that will enhance their understanding of those situations, the people in them, and the outcomes that might result when one or another of the people emphasizes certain values rather than others. Moreover, they also provide an excellent opportunity for students to tackle simulated cross-cultural problems before they confront them. Some case studies in the professional area, particularly business, are already available, but others can be composed by using materials extracted from books, journals or other sources. To be sure, the case study and the two explicated above are the only three techniques that can be applied to SPFLCCs. Many more are applicable (culture assimilators, culture capsules and clusters, audio-motor units, role-playing, etc., including some in various foreign languages) and can be adapted for these courses.[27] Instructors will have to determine which are most appropriate for their course of study and find or create the necessary materials. Let us now turn to the final consideration of program development.

If setting up objectives is the most important stage in initiating the development of SPFLCCs, the evaluation process is the most significant in determining the latter's overall effectiveness as well as the performance of its participants. It is an extremely complex and difficult process, and one which re-

quires a great deal of cooperation and expertise in a variety of areas as well as patience, hard work, and long hours. In general, it is measured against the overall and specific program, instructional, and learning objectives assigned to the course, and it is primarily concerned with assessing whether students and program participants have developed more cultural self-awareness and more competence in intercultural analysis and communication among other things. The process itself consists of seven basic and consecutive steps which can be posed via the following questions: 1) who does the evaluation, 2) for whom is it done 3) when is it done, 4) what is to be measured, 5) how is the measurement done 6) how are the results tabulated and reported, and 7) how are the findings interpreted and used. Instead of going into detail about the specific undertaking and realization of each phase of this process, about which several articles and books have been written,[28] we would like to point out some distinctive features of the evaluatory process for SPFLCCs, especially as it refers to the measurement of student performance.

Unlike the evaluatory procedures used in most traditional foreign language culture courses which ususally only assess students' cognitive skills, that is, their ability to acquire and retain mostly discrete facts, those used in SPFLCCs must evaluate other learning capabilities as well. In addition to knowledge, they must measure students' perceptions, attitudes, skills, and patterns, and, most particularly, they must assess changes in each if the primary aim of the entire program--the achievement of cross-cultural awareness—is to be validated. They must not only determine whether students have gained knowledge about certain aspects of a culture, such as its values, concepts, and customs, but they must also ascertain to what degree they have been able to process and use this information. They should assess, for example, how well students know the importance the French give to patriotism or the Spanish to honor and family, but they also need to evaluate whether the students have been able to recognize and understand these attitudes and concepts in various intercultural contexts, and, more importantly, whether they can react positively toward them. They must also measure the students knowledge and understanding of the semantic, affective, and cultural aspects of both the native and foreign language and how they are or can be used and interpreted in intercultural conexts. As can be expected, many methods and instruments have been described, prescribed, and utilized for such evaluations, but the reporting and disposition of the latter's findings are still scant.[29] Much still has to be done in this area. In spite of this lack of information, the evaluatory process is a very useful one. It can yield

some interesting insights about cross-cultural instruction as well as indicate new and promising directions. It can also become one of the means by which a teacher learns and a student progresses and matures.

The various aspects of program development for SPFLCCs have been presented and explicated in this article. From the material discussed, it is apparent that to construct such a course of study some very specific and well-defined steps must be taken. They include: 1) the undertaking of a needs assessment and the reading of literature in the career and intercultural fields to identify the clientele and needs to be served as well as the program to be designed; 2) the setting up of general program objectives; 3) the selection and development of content areas; 4) the structuring of the course via syllabus preparation with emphasis on defining specific learning objectives and approaches as well as choosing materials and setting up general course requirements, 5) the determination of instructional and learning methods and techniques, and 6) the evaluation of the overall program but with particular attention to assessing student performance and abilities. Of course, this entire process requires that instructor of SPFLCCs venture into new fields of knowledge and learning and undertake research and experimentation in less traditional areas of foreign language and culture training. It also demands that they seek and develop bonds of cooperation and colleguiality with professionals and educators in other fields and with peoples of other cultures, and, above all, it urges that the teachers demonstrate the same qualities they wish to develop in their students. In short, it asks them to be persevering, creative, cosmopolitanm cooperative, trustful, aware, tolerant, empathetic, understanding, honest, and helpful or, in other words, it calls on them to be intercultural enlighteners. It is only hoped that this article has lit the way for the initiation and, perhaps, the realization of this process and humanistic goal.

Notes

[1] David A. Ricks, et. al., International Business Blunders (Columbus, OH: Grid, Inc., 1974), pp. 24-25.

[2] For more on Hispanic social values see Reginald Reindorp, Spanish American Customs, Culture and Personality (Macon, GA: Wesleyan College, 1968), pp. 313-35.

[3] Ricks, pp. 11-12. Pérez Erdélyi gives an almost classic case of potential cross-cultural misunderstanding in her article, "Cultural and Linguist Fluency: Spanish for Mental Health Professions" included in Foreign Languages for the Professions: An Intercultural Approach to Modern Communications, Proc. of the Center for International Higher Education Documentation Conference, 14 May 1981 (Weston, MA: Wesleyan, 1981), pp. 88-89. She states:

> Consider the case of Lupita, a migrant worker's little girl, who talks excitedly about seeing 'the green woman with long black hair' (la mujer verde de cabellera negra) who wailingly threatens 'to take her away' (que quiere llevársela). How would an Anglo therapist interpret Lupita's problem? A sympton of profound conflict with her mother? Incipient psychosis? A little knowledge of Mexican culture would reveal that the girl is talking about the legendary llorona, belief in whom is as prevalent among Mexican children as the jolly, fat man with the white beard is among Anglo children (pp. 88-89).

Is there any doubt about the problems that arise in cross-cultural settings?

[4] Marolyn J. Gustafson, "A Global Perspective for Business Education," The Balance Sheet, 63, No. (1981), p. 27.

[5] Marianne Elizabeth Plzak Inman, "An Investigation of the Foreign Language needs of U.S. Corporations doing Business Abroad," Diss. Univ. of Texas-Austin, 1978, p. 95 (ERIC ED 166 983); Philip R. Harris and Robert T. Moran, Managing Cultural Differences (Houston: Gulf Publishing Co., 1979), p. 9.

[6] Venecia Rodríguez, "Increasing International Business Opportunities Through Improved Cross-Cultural Training" in Foreign Languages for Business, Proc. of EMU Conference on Foreign Languages for Business, 7-9 Apr. 1983, Ypsilanti, MI (ERIC ED 239 493), p. 30.

[7] Betty Ann Griffis, Cross-Cultural Issues in the Process of Sending U.S. Employees of Multinational Corporations for Overseas Service: Theoretical Considerations with Practical Implications (ERIC ED 177 655), p. 39.

[8] Harris, p. 9; Inman, p. 32.

[9] Inman, p. 32; Albert R. Wight, et. al., Guide for Peace Corps Cross-Cultural Training. Part III: Supplementary Readings (Estes Park, CO: Center for Research and Education, 1970), p. 39 (ERIC ED 059 939).

[10] Pierre Casse, Training for the Cross-Cultural Mind, 2nd ed. (Washington, D.C.: The Society for Intercultural Education, Training and Research [SIETAR], 1980), p. 223.

[11] It should be stated here that the needs assessment for the preparation of special purpose foreign language and culture courses will be a twofold process: 1) determining the needs of the students, and 2) assessing the demands of the career field, unless the students are already professionals and are sufficiently knowledgeable of the latter's general as well as language and cultural requirements.

[12] Peggy Schoonover, "Foreign Languages Desired but Unrequried," ADFL Bulletin, 13 (1982), p. 17.

[13] Michael S. Tang, "On Site Transcultural and Foreign Language Training for Business and Industry" in Foreign Languages for Business, Proc. of the 1983 EMU Conference for Business (ERIC ED 239 495), p. 384.

[14] Lloyd Baird, et. al., eds., The Training and Development Sourcebook (Amherst, MA: Human Resource Development Press, 1983), p. xiii; Casse, p. 223; Harris, p. 134.

[15] Griffis, p. 40.

[16] For instructions on how to develop realistic objectives of any type, see Robert F. Mager, Preparing Instructional Objectives (Palo Alto, CA: Frearon Press, 1962).

[17] H. Ned Seelye, "Performance Objectives for Teaching Cultural Concepts,"

Foreign Language Annals, 3 (1970), pp. 566-78.

[18] See H. Ned Seelye, Teaching Culture. Strategies for Foreign Language Educators (Skokie, IL: National Textbook Co., 1974), p. 33; Debbie Barndt, "The Cross-Cultural Communications Workshop" in David S. Hoopes, et. al., eds., Readings in Intercultural Communication (Pittsburg, PA: Univ. of Pittsburg, 1972), II, pp. 63-111.

[19] See Howard Lee Nostrand, ed. Background Data for Teaching French. 3 vols. (Seattle: Univ. of Washington, 1967) (ERIC ED 031 964; ED 031 989; ED 031 990); Tora Tuve Ladu, et. al. Teaching for Cross-Cultural Understanding (Raleigh: Department of Public Instruction, 1968) (ERIC ED 035 335).

[20] The course to which we are referring--"Cross Culture Differences Between the U.S. and the Spanish-speaking World"--was one offered by the author in January 1984 at Gettysburg College as part of the latter's former J-Term Program, and, although it was not specifically designed for a Business Spanish, much of the work undertaken in the preparation and instruction of that course have served as a guide and model to the one we are proposing here.

[21] The modular approach to structuring cross-cultural instructional is one highly recommended by many educators and trainees because of the variety and flexibility it offers to instruction (see Albert R. Wight and Mary Hammons, Guidelines for Peace Corps Cross-Cultural Training. Part I: Philosophy and Methodology [Estes Park, CO: Center for Research and Education, 1970], p. 60 (ERIC ED 059 937).

[22] See Margaret D. Pusch, ed., Multicultural Education: A Cross-Cultural Training Approach (Chicago: Intercultural Press, Inc., 1981), p. 97; Howard Lee Nostrand, "Empathy for a Second Culture: Motivations and Techniques," in Responding to New Realities, ed. Gilbert A. Jarvis (Skokie, IL: National Textbook Co., 1974), p. 279.

[23] See Pusch, pp. 114-127; William H. Weeks, et. al., eds., A Manual of Structured Experiences for Cross-Cultural Learning Washington, D.C.: SIETAR, 1982).

[24] Seelye, Teaching Culture, pp. 91-94. Gorden's mini-drama "Cross-Cultural Experience in a Latin American Bank" can be found in ERIC ED 040 120.

[25] Although designed for high school students, Barbara Snyder's Encuentros culturales. Cross-Cultural Mini-Dramas (Skokie, IL: National Texbook Co., 1979), provides some interesting short dramatizations in Spanish of situations involving miscommunication between and Spanish speakers. Similar texts are available from

the same publisher in French (Arley V. Levno, Rencontres culturelles), German (Robert K. Shirer, Kulturelle Begegnungen), and Italian (Anna Maria Bee and Josephine D'Alleva, Incontri culturali).

[26] See Pusch, pp. 190-97; William G. Davey, ed. Intercultural Theory and Practice: A Method Approach (Washington, D.C.: SIETAR, 1981).

[27] For more information on the techniques of teaching culture, see Seelye, Teaching Culture, pp. 67-140, and the books edited by Davey, Pusch, Weeks, and one edited by David S. Hoopes and Paul Ventura, Intercultural Sourcebook: Cross-Culture Training Methodologies. (Washington, D.C.: SIETAR, 1979).

[28] See Henry Ferguson, Manual for Multicultural and Ethnic Studies. A Survival Manual for Innovative Leaders (Chicago: Intercultural Press, 1977); George Renwick, Evaluation Handbook for Cross-Cultural Training and Multicultural Education (La Grange Park: Intercultural Network Inc., 1980).

[29] See Seelye, Teaching Culture, pp. 141-59; Frances B. Nostrand and Howard Lee Nostrand, "Testing Understanding of the Foreign Culture," in H. Ned Seelye, ed., Perspectives for Teachers of Latin American Culture (Springfield, IL: Superintendent of Public Instruction, 1970), pp. 161-70.

Appendix A

Model Questionnaire for Determining
Intercultural Educational Needs of Spanish Language Stduents

The following questionnaire is directed to all second-year Spanish language students who are planning a career or are interested in business studies. Its purpose is to inquire about students' foreign language background and professional and learning needs, as well as to obtain information regarding your reaction to a proposed program of intercultural studies to be offered in the Spanish Department. If approved, this program will provide you with a unique course of instruction designed not only to enhance your professional training and preparation for a variety of language-related courses but also to improve your cultural awareness and understanding of other people, particularly from the Spanish-speaking world. The findings of this survey will be used to develop instructional program best-suited to meet your learning needs. Consequently, we would appreciate your most candid responses to the questions which follow, so that we can provide you with the type of learning you require.

Please return the questionnaire to your instructor. Thank you for your cooperation.

Please not these special instructions:

1. Answer all questions and place all responses on the questionnaire following the specific instructions for each question.
2. Use a number "2" pencil and erase all undesired answers.
3. Complete this questionnaire only once and leave it unsigned.
4. Any question you may have should be directed to your instructor.

**** **** **** **** ****

1. What is your current student classification? (Check the appropriate spaces in both columns.)

____freshman	____full-time
____sophomore	____part-time
____junior	

____senior
____other (specify):

2. In what field do you currently seek or have a career? (Check the appropriate space and indicate the title of your present or future position.)

____agriculture	____fine arts	____religion
____business	____government	____social work
____education	____health	____other (specify):_____
		Career position:_____

3. What is your current employment status, and if employed, is your job related to your career objectives? (Check the appropriate spaces in <u>each</u> column and indicate the title of your present position.)

____employed (full-time)	____career-related job
____employed (part-time)	____job unrelated to career
____unemployed	____Current job title:_____

4. Are you currently or do you think you will be working in a setting where other languages are or will be used?

____yes ____no

5. How helpful would a knowledge of one or more foreign languages be to you professionally?

____very helpful ____helpful ____somewhat helpful ____not helpful at all

6. What language(s), if any, is (are) or would be useful for you to know professionally or personally? (If more than one, rank 1, 2, 3, etc., in order of importance.)

____Chinese	____Arabic	____French
____English	____Portuguese	____Italian
____Russian	____German	____None
____Spanish	____Japanese	____Other (specify):_____

7. In the last three years, which of the aforementioned <u>foreign languages</u>, if any, did you study for at least two years? (Indicate each language studied, and when and where.)

language:_____ when:_____ where:_____

language:_____when:_____where;_____
language:_____when:_____where;_____

8. List the courses (title, number or level), if any, you have taken are taking in the languages listed in question 7 (e.g., Spanish 101-Basic Spanish, etc.).

_____ _____
_____ _____
_____ _____
_____ _____
_____ _____

9. How would you rate your proficiency in the languages you cited in question 7 in the following areas?(specify the language(s) and rank each skill by using this scale: 1= "excellent," 2= "very good," 3= "good," 4= "fair," 5= "poor"):
language:_____speaking:_____reading:_____writing:_____
language:_____speaking:_____reading:_____writing:_____
language:_____speaking:_____reading:_____writing:_____

10. Do you or will you professional and/or presonal require you to be or interact in intercultural contexts, i.e., in situations involving people who speak different languages and come from other countries?

____yes ____no

11. If presently employed in a bilingual and/or cross-cultural environment or knowledgeable of your career field, what aspects of the "foreign" culture would you like to receive instruction in? (Check as many as apply to your needs, but, if there are more than one, rank 1, 2, 3, etc., in order of importance.)
____(art, music, literature, etc.)
____(life-styles, attitudes, beliefs, concepts, values, customs, etc.)
____(contemporary political, economic, and social problems and realities)
____(history and geography)
____(ethnicity and demographics)
____(business or professional-related practices)

12. For what contexts do you think you would need or like to use language and intercultural training? (Check as many as apply, but, if there are more than one, rank

1, 2, 3, etc., in order of importance.)

____interpersonal contexts (oral)

____reading technical journals, newspapers, manuals, brochures, etc.

____listening and understanding speakers from another culture

____writing technical reports, correspondence, telecommunications, etc.

13. What type of learning and instructional system(s) would you feel most comfortable with, and, if employed in a bilingual/intercultural setting, which one(s) would be useful to your professional/personal goals? (Check the most appropriate and, if more than one, rank 1, 2, 3, etc., in order of preference.)

____cognitive-didactic (imparting information mostly via lectures, discussions)

____practical-functional (training by objectives, learning by role-playing, etc.)

____affective-personal (cross-cultural behavior and self-awareness approach)

____experiential (combines the first three approaches)

14. What instructional resources would you find most helpful in learning in a cross-culture course? (Check as many as apply and rank 1, 2, 3, etc., in order of importance.)

____audio-visual aids (films, etc.)

____newspapers, etc.

____professionally-oriented material

____native informants

____guest-lecturers from various fields

____occasional field trips to places of cultural/professional interest

____realia (artefacts, money, etc.)

____computer-assisted instruction

____language laboratory

15. How would you rate yourself as a language learner? (Check as many as apply.)

____slow ____fast ____satisfactory

____moderate ____poor ____thorough

16. How would you rate yourself as a general learner? (Check as many as apply.)

____slow ____fast ____satisfactory ____outstanding

____moderate ____poor ____good ____thorough

17. If offered, would you take a cross-culture course that would complement your language and career objectives? Would you take it in the foreign language? (Answer the first question by checking one from set 1, and the second question by checking one from set 2.)

1.____yes/____no 2.____yes/____no

Appendix B

Sample syllabus - Special Purpose Foreign Language Culture Course

Business Across Cultures - Focus: U.S. and Spanish American Cultures — 3 credits

Level: third year

Prerequisites: 2 years of college Spanish or permission of instructor

Required texts : Lewald, H. Ernest. Latinoamérica: sus culturas y sociedades. New York: McGraw Hill, 1973.

: Mayers, Marvin K. A Look at Latin American Life-styles. Dallas: International Museum of Cultures, 1982.

: Miller, J. Dale, et. al. USA-Hispanic South America Culture Capsules. Rowley, MA: Newbury House Publishers, 1979.

: Phillips, Robert and Olga Márques. Visiones de Latinoamérica. A Cultural Reader. 2nd ed. New York: Harper + Row, 1981.

Recommended texts: Miller, J. Dale and Russell H. Bishop. USA-Mexico Culture Capsules. Rowley, MA: Newbury House Publishers, 1979.

: Stewart, Edward C. American Culture Patterns: A Cross-Cultural Perspective. Chicago: Intercutural Network Inc., 1972.

: Zanger, Virginia Vogel. Exploración intercultural. Rowley, MA: Newbury House Publisher, 1984.

Course Outline

Week

1st INTRODUCTION: Overview and background

1. Course rationale, objectives, content, and requirements
2. Definition of cultural and other terms and examples of cross-cultural business blunders with focus on Spanish America.
3. Description of the intercultural communication process.

2nd SELF-AWARENESS MODULE: Preparing oneself for cross-cultural communication

3rd and interpersonal relations through self-assessment (Approaches: affective

and behavioral)

1. Dimensions of personality. Unconscious (needs, drives) vs. superconscious (what culture has taught the individual to accept)
2. Concept of self (perspectives from which one views one's total being.
3. Perception (its influecne on cross-culture communication)
4. Prejudice (emphasis on ethnocentrism and stereotyping with examples from American and Hispanic cultures)
5. Growth and development (its effect on personality and intercultural relations)
6. The unconscious (its role in cross-cultural conflict
7. Creativity (how it is used as a positive tool in intercultural communication)

4th - 12th CROSS-CULTURAL MODULE: U.S. vs. Spanish America (Approaches: cognitive and experiential)

1. Culture
   a. Value systems
      1. Indivdualism
      2. "Regionalismo"
      3. Patriotism and nationalism (role of violence)
      4. "Orientation people" (personalismo)
      5. Honor (dignidad)
      6. Authority
      7. Work and leisure
      8. Materialism vs. idealism
      9. Status
      10. Beauty and love (dating customs, piropos)
   b. Underlying Assumptions of Fact
      1. Human nature
      2. Social relations
      3. Man and nature
      4. Concept of time
      5. Concept of space
   c. Art forms
      1. Fine arts (painting, sculpture, music, dance)
      2. Theatre and cinema

3. Literature

d. Language

1. Verbal: cultural idiosyncrasies and associative meanings of words and phrases

2. Non-verbal (kinesics, chronemics, oculesics, haptics)

2. Social Structure

a. The family

1. Extended vs. nuclear

2. Compadrazgo system (godparentage system)

3. Role of male and female

a. Machismo y marianismo

b. Recreation (sports, holidays, entertainment)

c. Education (Spanish and European models; literacy and illiteracy)

d. Religion (Traditional and changing roles of the Catholic Church)

e. Political and judicial institutions (centralism, cuadillismo, etc.)

f. Economy (agrarian vs. industrial)

g. Communications (media, censorship)

h. Social stratification (social classes, ethnic breakdown, demographics)

i. Social proprieties and other considerations (food, dress, siesta)

3. Ecology

a. Attitude toward physical and social environment

b. Housing

c. Travel and transportation

d. Technology

13th - 15th PROFESSIONAL AWARENESS MODULE: Business (Approaches: Cognitive and experiential)

1. Business practices or customs

a. Bargaining

b. Nepotism

2. Concepts and attitudes in business situations

a. Time orientation

b. Personalismo

c. Work ethic

d. Authority

e. Materialism vs. idealism

3. Areas of conflict and factors involved in U.S.-Spanish American business relations and transactions

a. Technical (managerial, marketing, accounting, etc.)
b. Linguistic (verbal and non-verbal)
c. Socio-economic and political
d. Overseas assignments: culture shock, anomie, etc.

Course Description and Requirements

General Description

Given the international nature of most businesses in the U.S., there is great need for professionals not only fluent in one or more foreign languages but also knowledgeable and understanding of foreign cultures. This course is designed to provide you with both an awareness of Spanish American culture and the skills necessary to communicate and interact more effectively and with greater senstivity and empathy in business and social contexts with the peoples of that culture. It will focus on three areas crucial to successful intercultural communication and interpersonal relations—self-awareness, cross-cultural awareness, and professional awareness-- and will stress how each of these affect the general intercultural process. It will be conducted in Spanish and focus on how language, the highest expression of culture, plays an integral role in all transcultural relations.

Objectives

1. You will become familiar with the basic concepts of culture and communication to understand their role and importance for intercultural contexts.
2. You will examine your own behavior and learn how it affects the cross-cultural interactive process to overcome negative attitudes and develop positive ones.
3. You will become aware of the similarities and differences between U.S. and Spanish American cultures, especially as they refer to values, attitudes, concepts, customs, to use this knowledge to act and respond with greater understanding and senstivity in intercultural business and social situations.
4. You will learn about the socio-economic and political realities of Spanish America to better understand the origins, circumstances, problems, and needs

of the peoples of that region.

5. You will develop an awareness of specific values, attitudes, concepts, and customs peculiar to the Spanish-speaking business world and how to anticipate and respond to them with greater understanding and sensitivity.

6. You will learn to recognize and deal with some of the main problems of U.S. and Spanish American business relations to be able to cope with some of the realities of stateside and of overseas deployment--culture shock and anomie.

7. You will improve your ability to communicate in Spanish by focusing on the cultural idiosyncrasies and associative meanings of words to use them in simulated business and social situations.

Approaches, Techniques, and Activities

To successfully communicate and interact cross-culturally, you will not only need awareness of yourself, your profession, and of U.S. and Spanish American cultures in general, but you will also have to know how this knowledge and understanding can be used interculturally. Consequently, this course will employ the following training and learning approaches and techniques:

1. Cognitive (acquisition of knowledge): you will begin to acquire knowledge about yourself, your profession, and U.S. and Spanish American cultures via readings, lectures, including guest-lecturers, written assignments, films, oral reports, and the use of culture capsules, clusters, assimilators, mini-dramas, and case studies.

2. Self-Awareness/Behavioral (affective): you will gain an understanding of what influences your attitudes, behaviors, and emotions, as well as those of South Americans, and how these may affect various situations via individual conversations, small group discussions involving Spanish-speakers, and certain behavioral exercises.

3. Experiential (simulation of real-life): you will refelct on your communicative and interpersonal behavior as well as develop the various skills needed for effective interaction via role-playing, simulation and other experiential techniques, representative of real-life encounters and situations in cross-cultural social and business situations, as well as via field trips.

Resources and Materials

To provide you with an effective course of instruction and valuable cultural experience the following materials will be used as indicated:

1. Required textbooks to present a general and/or specific view of the subject matter to be treated.
2. A brief bibliography from which reading assignments to complement the texts by furnishing more up-to-date or special information or data related to self-awareness, U.S. and Spanish American cultures, and international business.
3. Films, slides, records, tapes, and other audio-visual aids as well as articles and selections culled from U.S. and Spanish-speaking newspapers, magazines, and other literature, both social and business, to give you a more authentic view of life and thought in the U.S. and Spanish America.

Requirements

Entry: You should have completed the first two years of college Spanish language training and demonstrate sufficient linguisitc ability and knowledge to undertake all assigned work.

Exit: You should plan to do the following:

a. Read pages assigned in texts and from other sources.
b. Participate in all in-class and out-of-class activities (discussions, lectures, role-playing, simulations, film-showings, field trips, etc.)
c. Complete and turn in, as requested, all in-class and out-of-class written assignments.
d. Take all oral and written examinations and quizzes.
e. Write three short papers on topics assigned and described as the semester progresses.
f. Give three oral presentations on topics assigned later in semester.

Evaluation

Your overall performance and work will be evaluated based on the requirements indicated above and according to the following classifications, percentages, and grading system:

Oral classroom participation	25%	A = 90-100
Three oral presentations	15%	B = 80- 89

Examinations	25%	C = 70-79
Written Assignments	20%	D = 60-69
Three written reports	15%	F = Forget it!
	100%	